1:Sanders Z-5M (1952-1959) 1962 EH1 Greece EH1
Peloponneses

221 512 [275] turn; some to hear some news, others to buy a cigarette. Many have their evening meals before and go afterwards.

[241] *Summer.* As soon as *Theristes* [June: the Harvester] begins we start preparing ourselves for harvesting. One looks for an extra workman, others prepare their sickles, we all mix ourselves into the harvest tasks. Nobody remains at home. The children come and help too in the carrying. During summertime school is closed. They have their examinations in the presence [876] of the entire village; they recite poems and give dramatic sketches. This is done on a Sunday after church inside the school.

[241] When we have good harvests we start threshing; then we winnow; then we sack the wheat and put it in our storerooms. The straw we carry into our storage huts. After these jobs are finished we go to the mountains to cut wood and we water the maize. During summer the big festival of St. Elias takes place. All the village is in an upheaval. When we have returned 221 796 from the Church of St. Elias we all start dancing and are merry. Lots of 535 people come from other villages. The musicians play all day and night. During the summer evenings under the moonlight the women gather with the girls and the children on the threshing floors, in courtyards, and wherever there is an opening. And they "nightspin." There they sing songs, tell jokes, ask riddles, say tongue twisters. The small children and girls play all kinds of games and end with dancing.

Fall. As fall starts, the big festival of Panagia, the 8th of *Trygetes* [September: the Grape Gatherer] comes. The dance and merriment last until dawn. Music does not stop for one minute. After our festival follows that 221 of Mazeika [a nearby town]. There we buy what we need: livestock, wool, 241 clothes, equipment for the house, agricultural implements, and whatever else. But in order to buy we have to sell. For that reason we sell walnuts [438] and wheat. What else can we sell? We haven't got anything. The walnuts [432] we gathered before the festival. When the festival has come to an end we start our work again. Then we gather our beans, we pick our grapes, we [273] press them, we put our wines to ferment, harvest our maize and husk it and place it in wooden cases, and we get ready to sow our wheat. We prepare our agricultural equipment and our seed and we wait for rain. When it has rained we start sowing up to Christmas. In fall also we open our wines [273] and down there in our basement a great merriment goes on.

221 82 The life in our village is all work and a hard lot. If God wants us and our animals to eat we do so; if it rains we will sow; if there is *Livas* [hot south wind] our crops are scorched; if God throws sickness on our vineyards we do not eat grapes; if the grasshopper comes we have a disaster; if we have little water during the summer our maize doesn't grow. God is regulating our lives, and if you dare 4o, don't believe in Him and don't

2: Friedl E-5 (1955-1959) EH1 Greece EH1
Vasilika

school teachers in that village, and whose father had been a school official. They lived in Parori and the school teacher walked back and forth each day. He is a man much interested in improving the standard of living in the region by increased arboriculture, by the maintenance of kitchen gardens, and by the raising of rabbits, pigeons, and other fowl for food. The teacher covers the standard academic curriculum—reading, writing, arithmetic, geography, history (with emphasis on the ancient and modern history of Greece), and Greek language, as well as some religion. For the most part, he uses the traditional methods of rote learnng, but occasionally he includes some material on farm practices in his lessons, and tries different teaching techniques. On one occasion he supplemented the geography lesson by having the children make in the schoolyard an earth model of the topography of the Peloponnesus. He had them bring small samples of each of the products grown in the different regions of that part of Greece to place on the appropriate spot on the model.

In 1959, there was much favorable comment in the village because the schoolteacher had succeeded in having the new school built in just four months —a very short period for construction work of that kind in the region. But the schoolteacher is always partly an outsider for Vasilika because he neither comes from nor lives in the village.

The school and its teacher are a focus of interest for all village families with school-age children. Not only does the school have its obvious educational functions, but the teacher is a supplementary authority with whom parents can threaten their children, and the success of their children in school is a source of great pride to the parents.

On two occasions in the course of the year the school becomes a focus of interest for the entire village. The first of these is *Ochi* Day (the 28th of October), when the school children wear the old rural costumes and declaim patriotic poems to commemorate the day in 1940 when the Greeks said "No!" to the Italian ultimatum and started to repell the Italian invasion. This is a national holiday, and the village president and the priest participate. On the *Ochi* Day that we witnessed, however, the audience for the ceremonies was small because the adults were out in the fields picking cotton.

The second occasion is the more important one, *Evangelizmos*, the Feast of the Annunciation on the 25th of March. That is the official date on which, in 1821, the start of the revolution against the Turks was proclaimed by a bishop, and it is celebrated in Vasilika by children's recitations at the church services and by a school dramatic performance afterwards. The teacher selects the playlets, which usually include several that are re-enactments of the partly legendary incidents of the revolution. After the children have performed, the young men of the village present one or two mildly bawdy skits, which derive their humor partly from the antics of the boys who are assigned female roles and wear women's clothes. After the plays, the children, still in costume, perform some of the folk dances of the region, accompanying themselves with songs. *Evangelizmos* is one of the few times in the course of the year when virtually the entire village appears at an event. Villagers of all ages and both sexes come to

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

centre at Agrinion which includes an orphanage, a hospital (where the nurses are members of the Eusebeia sisterhood), and a group of workshops. All this has sprung from the little brotherhood which Father Eusebius gathered about him in 1907.

I have made no mention of many other voluntary movements which now flourish in Athens and its suburbs: movements like the 'Christian Corner', the 'Christian Social Union' and the association known as the 'Three Hierarchs'. All these were founded by lay people and have remained wholly lay in character. Their members include many distinguished men and women; their activities are both evangelistic and philanthropic.

No account of the evangelistic activity of recent years can ignore the part played by Christian literature, both periodicals and books. Almost every movement has at least one periodical of its own, and the circulation of these weekly and fortnightly papers is astonishingly large for a country where most of the inhabitants devote little time to reading, and where (even in the universities) oral instruction still predominates. The periodical *Zoë*, for example, which has been issued weekly since 1911, now has more than 100,000 subscribers. Several of the provincial movements publish excellent periodicals which circulate all over Greece; such for instance is the journal *Apolytrosis*, published every month by the Apostoliki Diakonia of Thessaloniki, which has a circulation of about 12,000 copies. The 'School of Christ' in the same city also publishes monthly papers, devoted to scriptural exegesis, which are used by many preachers. Both Zoë and the Christian Unions of Father Nissiotes publish periodicals for children.

In the field of book production, as elsewhere, the Zoë Brotherhood has led the way, and the exhibition held in Athens in January, 1950, was an impressive monument to the diligence with which the written word has been cultivated in recent years. Father Eusebius himself wrote many books during the last twenty years of his life, and his *magnum opus*, *The Destiny of Man*, has exercised untold influence. Amidst a wealth of books covering almost every field of Christian literature I would pay special tribute to the work of the brotherhood in publishing the text of the New Testament and the Septuagint in moderately-priced editions well printed on good paper. The Zoë pocket edition of the New Testament has had an enormous circulation.

Of liturgical reform I have already had occasion to speak. Its primary

/29 cont./
leave school the second or third year and often with ill health. Two of the young men died from T. B. in Megali Vrisi. Both of them were in High School for two years. 871 164

Discipline. Besides the local school which plays /30/ a large part in discipline, the established morals of the village disciplines the youth. The part also of the grandparents and especially that of "Gerousia" is important. The most effective type and enforced one is through "Gerousia". 861 876 [626] [623]

The stick at home and at school still has its blessings, since according to the philosophy of the villagers it came out of paradise. Even married men sometimes are subjected to this stick punishment by the parents without any complaint. The teacher keeps it on his desk and one corner of his office is filled with reserve sticks to use in case one breaks. When a teacher has 175 students of six grades, there is no time for explaining why and how, the stick enforces everything. [593]

Political and Religious Training in the home. The political training is formed and reshaped in the coffee house. The convincing speakers and those that can read newspapers usually influence the rest. Coffee houses are places for recreation and the exchange of ideas, for forming political beliefs and for deciding important decisions for the community. Its function as a coffee drinking place is of minor importance. 275 517 [208] [867]

The name does not mean very much to the average person who does not have experience of the coffee house. The number of coffee houses usually denotes the magnitude /31/ of the conflict groups and the amount of leisure time the farmers have. The coffee houses, besides being the place where one sips his coffee and plays his "tavli", are also centers for drinking from soft to strong alcoholic drinks. Quarrels, conflicts, political discussions and gambling take place in the coffee houses. With all these evils, still the coffee house is one of the best social centers, and centers where the common farmers exchange ideas and become aware of the current world political problems. It is the center [578] [578] [525] [208]

/71 cont./ If a mother or a father is unable to punish their children, they report /72/ them to the teacher and he gives the proper punishment. Students stand at attention and salute their teachers wherever they see him. They are ready to fulfill his orders regardless of the parents' approval. The parents have no right to complain about any kind of punishment to the student by the teacher, regardless of how severe it is.

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Every child from 6 to 13 years of age has to complete the grammar school. Education is compulsory by the government. A father who suspends his child from school is fined.

872 [681]

Besides the grammar school there was another agent that acted as an educational organization for adult education. The graduates of the grammar school of the ages from 14 to 20 years were organized in winter farm courses. Their schedule of lessons was based on the farm survey of their village and on the questionnaire which was put to them to find out what they would like to learn during winter months. The lessons were mostly field work and very little class work. Each student, besides following the different jobs of his father's occupation, takes active part in a cooperative project. This cooperative project is the /73/ central theme around which the different lessons are organized. The project is based on some common but unknown factor that the students try to investigate. Special committees from among the group are appointed to divide the jobs at different seasons to every one. Careful accounts are kept of the share of labor of each student, of the cost of the project, and of the climatic conditions under which the project was conducted. At the end of the project year, each student receives his share of income according to the number of hours he worked.

242 874 [476]

The most effective phase of this project is the yearly demonstration of the work done by the students to the farmers of the village, the work done, the money spent and results obtained. It is one of the convincing methods to show the farmer how to improve his methods of farming by introducing either better

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